Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30

Dec 2025

Issue 6

Cover Page

The Cover Page Photo of the Dec 2025 issue of Vedanta Sandesh is a striking photo of a water bird called - the Little Cormorant (Microcarbo Niger). The photo was clicked on the outskirts of Indore in Nov 2025 by Ashram Mahatmas.

Little Cormorant is an all black, duck-like waterbird with a distinctive flattish head and a bill that is sharply hooked at the tip. LC is the smallest of all cormorants, and looks to be a resident bird. Breeding adults have white plumes on the sides of the head. Like all cormorants, they are frequently seen swimming with their body low in the water, head and neck pointing upward, and suddenly disappearing underwater to catch fish. Seen singly or in small groups in inland water bodies.

In India we see three types of Cormorants - Large, Indian, and this Little Cormorants. Little Cormorant can be seen in various water bodies all round the year. While being a water bird, it however lacks water-resistance in its feathers, so it is often seen drying its feather. God has created awesome variety of birds.

Om Namah Shivaya !

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Vedanta Sandesh

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

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https://www.vmission.org.in / vmission@gmail.com

यस्त्वयाद्य कृतो प्रश्नो
वरीयां शास्त्रसम्मतः।
सूत्रप्रायो निगूढार्थो
ज्ञातव्यश्च मुमुक्षुभि।।

The questions you have raised today are excellent, respected by the great sages. They are profound and have far reaching implications and as such are fit to be known by all seekers.

Vivekachoodamani - 69

Message from Poojya Guruji

Yagna-Bhava: Means for Purity

We all cherish a Pure Mind

Purity of mind implies the capacity to do justice to all our responsibilities, capacity to find solutions to all problems, rather than wasting time in regrets or bad-luck etc., capacity to express love & compassion to all around, capacity to turn attention to subtle aspects of life and meditate on them too. Purity of mind implies that the natural state of mind is peaceful and positive. Such a mind

is gateway to good health, good emotions and profound wisdom. No wonder our various scriptures motivate us to pray and aspire for such a mind. Whether it is Hanuman Chalisa, where we pray for a mind which is like a clean mirror, or it is Gayatri mantra where we pray for an inspiring & intelligent intellect.

Pure-Mind can be brought about in everyone

Everyone wants good health, charming face, caring & sensitive mind and deep-probing intellect, but here is a million dollar question - how does one get such a

pure mind? It is all about good-luck, wish of God or can it be nurtured by right education & methodology? Fatalists believe that it is all wish of God, while educationists vouch that such a mind can definitely be cultivated in almost anyone. Some will require more time, while others may require lesser time.

What makes our mind Impure

The more important issue here is to appreciate as to what brings about a so called impure mind. Why do we endlessly remain worried? We all have worked so much for ourselves - experiences, relationships, gratifications or acquisition

of wealth - yet our self-concern seems to be as intractable as ever, the cancer of self-concern continues to bother us. This is what makes people selfish, desperate and even demoniac. The world around shows all kinds of people, and more so how low a man can stoop low. It is not enough to have more & more strict law enforcing authorities implying that goodness is imposed rather than flowers from within. We definitely need to go deep into the cause of this prevalent malaise. Not appreciating this issue amounts to giving a free hand to let the epi-

demic spread and leave everyone in the hands of devils around.

Ego is the root cause of all Impurities

An impure mind is a result of self-anxiety, insecurity and wants. Are all these things normal or rather expression of some fundamental disease. To come straight to the point, basically everyone in the beginning see themselves as limited and thus insecure. This is the root cause of all seeking. We dont even realize that no matter how much we seek & aggrandize our seeking continues to be there as it is, just as it was in the beginning of our innings. We do get some moments of egoistic consolations yet the 'I want' surfaces again & again. We are enquiring

whether this can be handled.

Foundation of Ego is Ignorance

Ego is false me

All the great thinkers & philosophers of the world, specially the sages of Vedanta say that everyone is basically divine and complete. They give all necessary logic for this too. What we see with our eyes is never necessarily true. The Sun & Moon look to be of same size, but the truth is different. The stars appear as twinkling sparks in the sky but today we know that many of them are bigger than even our Sun. So let us not start our lives with superficial presumptions that we are so small & limited. The real 'me' is not this body, but it is the very life-princi-

ple which is manifesting through our body & senses. This fact changes the complete scenario, now we have a logic that after all we are not small, petty & insecure people, we are infinite 'life', consciousness. Obviously nobody will immediately 'experience' this fact but we can definitely believe in this and start a new chapter of life.

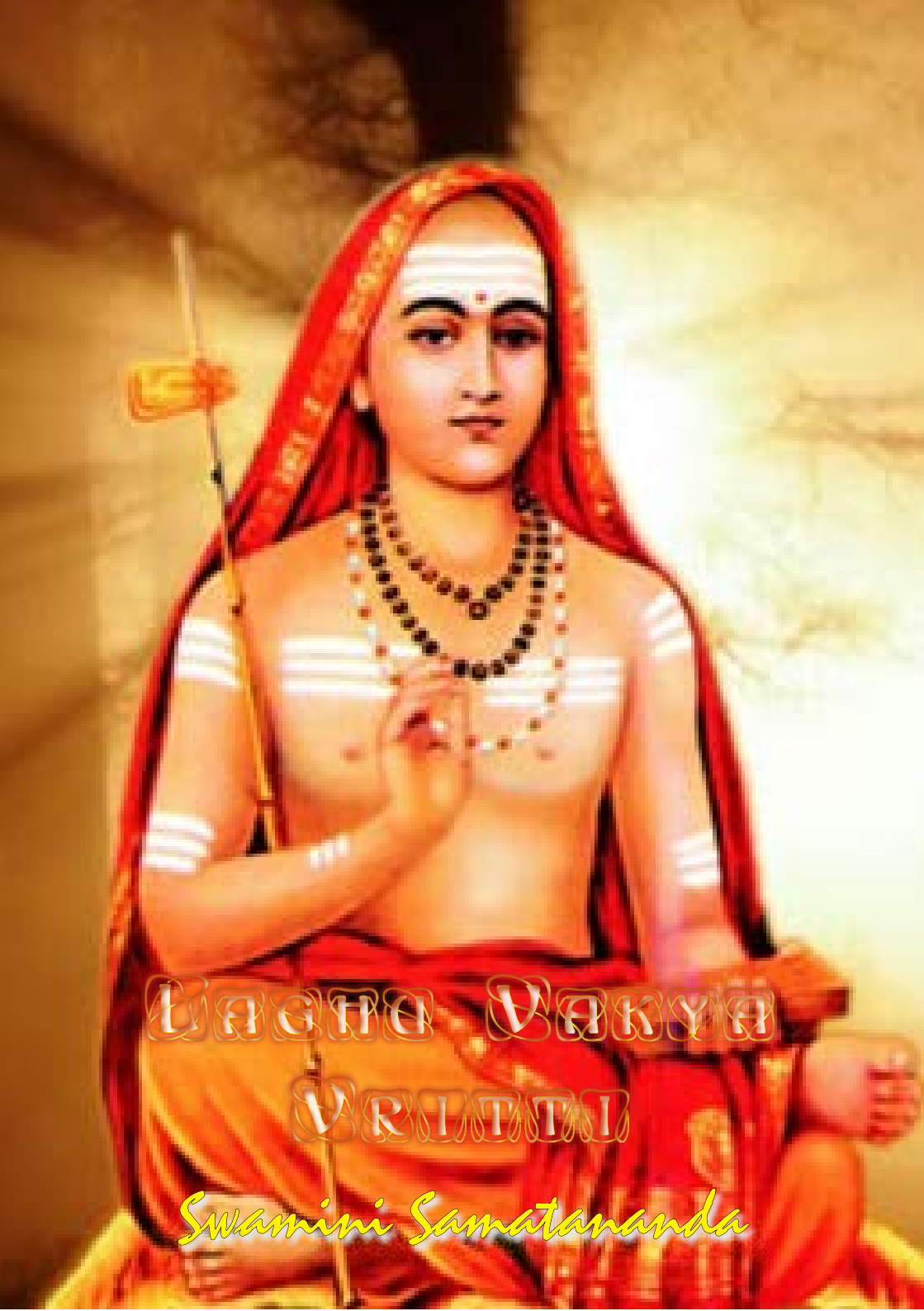
Start a new Chapter in Life

This new chapter of life implies that we dont work to 'get' but to 'give'. Afterall we are complete within. This attitude exudes real love too. All those people who truly love you are those who have no selfish motivations. They are so very precious and such people alone do something worthwhile. An action which is prompted by well-being of others rather than our selfish

concerns is a - Yagna-Bhava. In various rituals, like Puja or Havans we are motivated to do few actions - just out of respect & reverence to someone. This is a karma of different genre altogether. No anxiety, no burden, no wants, just expression of gratitude and love. Bhagwad Gita says that we can incorporate this Yagna-Bhava in all our Karmas. Such actions negate the root cause of all impurities and worries. We can invoke our best, we have nothing to lose. We know that when we do our karmas we definitely get appropriate results, so why worry, let us give out our best in each & every kar-

ma without making the karma a business transaction of give & take. Yagna-Bhava is just about giving out fully & lovingly. It has been seen that one who incorporates this attitude in their karmas transforms themselves and gets blessed with a so called pure, peaceful mind and also a sharp subtle intellect. That is indeed the way to go.

Om Tat Sat



LAGHU VAKYA VRITTI

Swamini Samatananda

Shloka - 05

जागरेऽपि धियस्तूष्णीं
भावः शुद्धेन भासयेत्।
धीव्यापाराश्च तद्भास्याः
चिदाभासेन संयुताः॥

Even in wakefulness, the calm of the intellect is lit up by the pure Consciousness. So also the activities of the intellect together with the reflected – Consciousness are subject to manifestation by the pure Consciousness.

Laghu Vakya Vritti

Sangati:

In the previous shloka the revered Acharya revealed how the play of the waking and dream state is attributed to the functioning of the individual self with the blessing of the underlying consciousness. In deep sleep state even though everything else goes into the unmanifested state the

immutable Pure Consciousness remains in itself totally unaffected illuminating sheer ignorance.

In the following shloka the Acharya reveals that Pure Consciousness is also revealed in the waking state when the intellect and all the other faculties are in a calm and still state.

Main Article

In continuity with the process of awakening in the state of Pure Consciousness in this verse the Acharya further reveals that it is not only in the deep sleep state that we can discover Pure Cosciousness but even in the waking state it is possible to

awaken to that divine state. Let us see how this awakening is brought about.

The waking state is a state wherein the individual intellect, the individual ego is in its most youthful state. The intellect is like an ocean of vrittis/thoughts born of the individual ego. When the individual entity is limited and desirous of so many things in the world outside, there are big expectations, big ambitions and the mind is stormed by thoughts and desires. This limited individual entity is constantly slogging to achieve one thing or the other. So there is a constant interaction between worldly stimuli and the individual ego reacting and responding to it. This is what the Scriptures call as a ra-

jasi mind. But amongst this umpteen number of rajasi individuals or a rajasi mindset there are some seekers who are not seeking in the world outside. They have seen enough of the external world and have realized the limitations of everything that is achieved outside in the field of action. Thus, they are blessed with a quite and gratified mind. They are now spiritual seekers who are inquisitive to know the truth of oneself and therefore they are enquiring within. These aspirants are people with a sattvik mind or a pure mind

whose mind is calm and free of external distractions. So, for a sattvik mindset there are moments of quietude when the mind and intellect are not seeking anything. When our faculties are not running behind anything. When there is no anxiety or any other mental extremities. No extreme joys or extreme sorrows. The mind is gratified. There is no play of the ego. So here is a phase or moments when the mind is quite and contented. This is the mind of a karmayogi, the mind of a devotee. For such people the Acharya says - Jaagare api dheeyastooshneem bhavah.

When the mind and intellect are calm and still in the waking state. Using this quite, calm and still mental state as a pointer the Scriptures raise a question in which light is this quite mind revealed? At such a time when the play of thoughts, the play of the ego has

subsided at that time too there is some light which illumines the quietude of the Mind and intellect. When one turns his or her attention towards this light which is self-illumining and which illuminates the calmness and stillness of the intellect then one awakens in the state of Pure consciousness. Not only this, having discovered this divine state one can now see it as the substratum in and through the entire play of thoughts and manifested consciousness. In and through the entire play of names and forms. Having realized Pure Consciousness as the common and all- pervading thread holding together the pearls

of thoughts in the intellect and plurality of the world of names and forms, the entire vision changes. The mind, the intellect and the world are never a problem then. An enlightened one's vision is on the fundamental substratum of Consciousness. An enlightened one's vision is like 'water' which remain so irreespective of its manifestations in the form of high and low waves.

The play of waves is nothing but basically the same water. So also, in the play of life one can be aware of the light of consciousness in and through the play. In this manner for a spiritual aspirant the quietude of the mind and intellect is a divine means to turn one's attention to-

wards the state of Pure Consciousness. I am Consciousness. I am the permanent light in and through all the thoughts of the intellect and all the play of Maya. Therefore, I am not the ego or the individual. I can still continue to adorn any and as many roles as required. Still untouched, unchanging and ever illuminating all the thoughts, all the roles and interactions in the world.

In this manner, just as the Acharya revealed the beauty of the deep sleep state to turn one's attention to the state of Pure Consciousness here the Revered one reveals the beauty of the waking state when in quietude as well as in and through all the play of the reflected

consciousness to discover the light of Pure consciousness. In the state of quietude, it is initially easier to turn one's attention to it, but having discovered it one is aware and seated in the light of consciousness even when the play of thoughts and transactions goes on. When the vrittis, the thoughts are not there I know 'I am' and then when thoughts are there also I know 'I am', in and through all the roles I know 'I am'.

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Meet Chapter VIII

P.P. Gurudev
Swami Chinmayanandaji

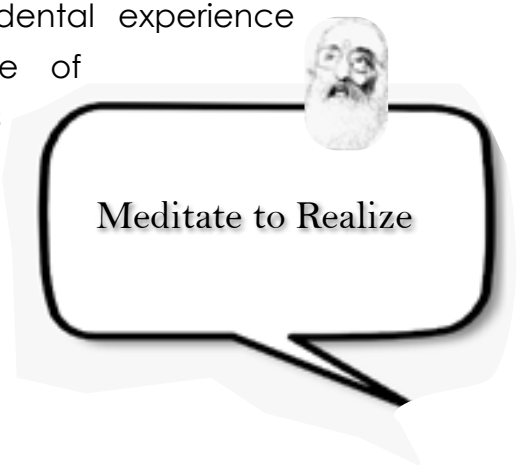
The Art of Man Making

No science can be without its technical language. Words express ideas and for every new idea discovered a new word is to be found. Thus as science extends its vision fresh terms are to be invented. We have a specific technical language for every science; Vedanta as the 'science of life' also has its own special scientific terms having definite meaning-content.

Unless we know for certain what these terms stand for, we will not be able

to follow what the teachers want to communicate. At the close of the last chapter, Krishna suddenly introduced a series of strange-sounding philosophical terms. A sharp student is never shy to express his doubts, and Arjuna at the very opening of this chapter strings together all such special terms and demands that his Teacher define them clearly for him.

The sages, when through meditation they withdrew their Consciousness deliberately from the body, mind and intellect, they reached the Blissful State of the Self, the Divine Substratum for the Universe. This transcendental experience is the theme of all scriptures and all sages, saints and masters try to



communicate this Ex-perience Divine to their generations, through the scriptures. Naturally, they are compelled to use a contemplative language, a mystic style, which is often a riddle to students who have not developed their powers of contemplation. The confused student, panting to follow the teacher's sacred words, cries out for more explanation, more elaborate description, for a greater elucidation.

In all other sciences, we may say, tuition of a student is comparatively easier. The scientist has to raise the intellect of the student to see the theoretical possibilities of a new scientific conclusion. But the Rishis, the scientists of life, have a subtler job

to accomplish. The student is to be trained to rise above his fully convinced and fully developed intellect into a steady contemplative mood. Then alone can the Rishi attempt at communicating to his student the Vision beyond. Therefore, scriptures always use statements which will excite and sustain the student's contemplative mood.

These verbal explanations of Vedantic terms lift the sincere student into a state of contemplative inner equipoise. On the wings of his contemplation he soars higher. When he gets lifted above his usual world of experiences, he comes to intuitively

The Art of Man Making

realise the significance and sanctity of the Immeasurable, the Immutable, the Imperishable.

This chapter is thus rightly entitled, "The Yoga of the Im-perishable Brahman". Unable to follow the discourse fully, due to the strange phraseology employed at the close of the last chapter, Arjuna demands of Krishna a clearer definition of the terms the Lord had used.

Arjuna asks, What is that Brahman? What is Adhyatma? What is Karma, O best among men? What is Adhibhoota? What is Adhidaiva? I am sure my listeners are wondering if what I said just now is a translation at all. I am deliberately using the same terms as in the text

Realization is direct Experience

so that my listeners may also taste, in part at least, the confusion felt by Arjuna! These terms will be clearly explained by the Lord in this chapter.

In the same breath, as it were, the impatient student in Arjuna asks Krishna Who, and in what way, is Adhiyagna in this body, O Madhusoodana? And how does a self-controlled seeker at the time of death come to know Thee? In these two verses Arjuna asks for a clarification of the terms used by Krishna. The scripture is trying to indicate that self-realisation is not merely a transcendental experience,

but it is a transcendental experience inclusive of the terrestrial. It is not only awareness of "That" but also of "This" me, my world, and my actions.

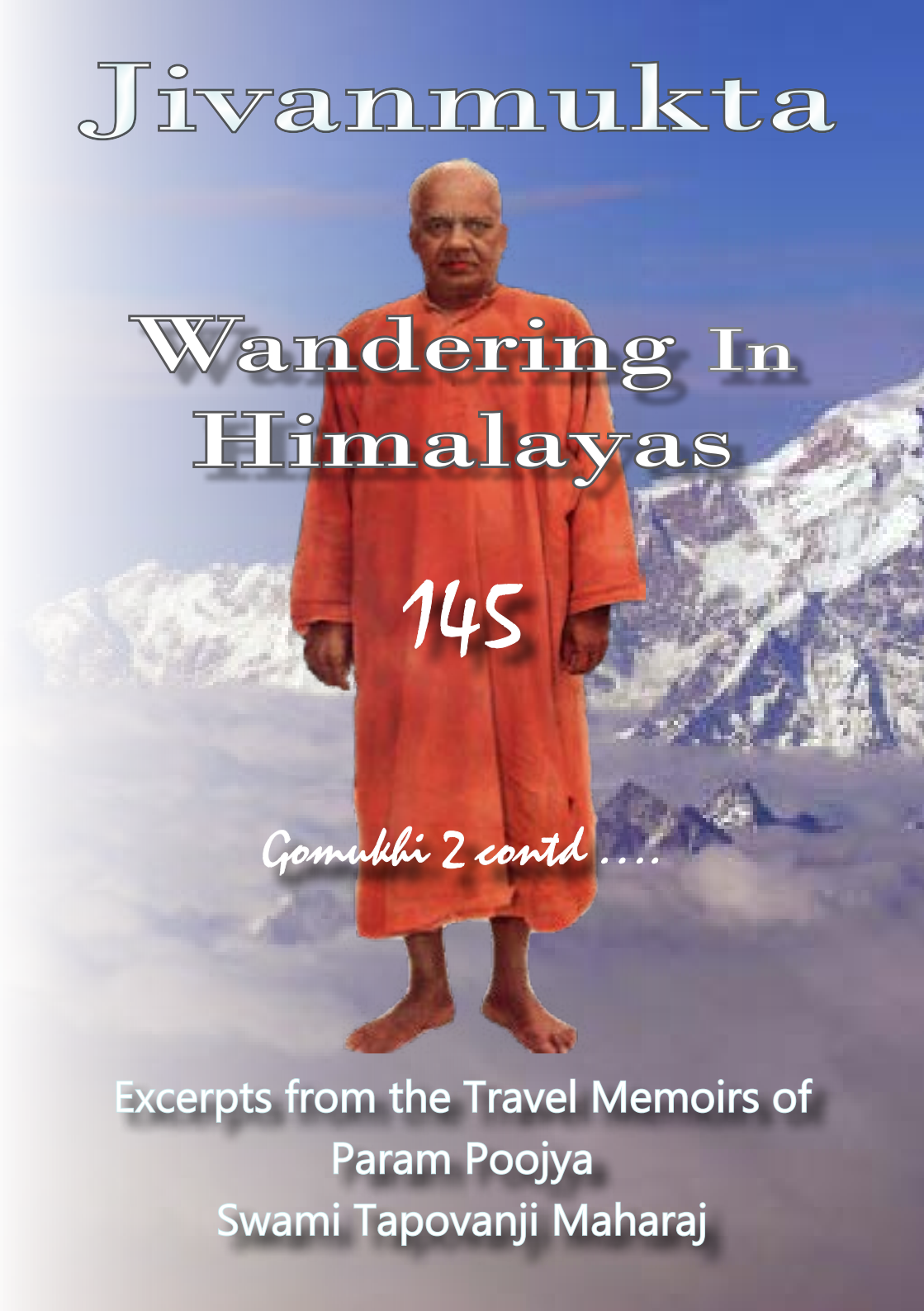
Out of mud when a pot is made, not only is the mud not different from the pot, but the entire shape of the pot is established in the mud. So too, out of the Infinite, the universe has arisen.

Therefore, on realising the Supreme Self, we must also realise that the entire world of names and forms and their play were only the Consciousness in different forms of grossness. In this chapter, the phenomenal world, the sense-organs and the mind and their functions

are all explained as nothing but Consciousness, the Spirit Supreme.

When we awake from dream, the dreamer, the dream-world and the dream-actions are all realised as nothing but the waking mind and its play. So too, on waking up to God-Consciousness, we realise that the ego, the world, and the entire play between them were all Consciousness playing in Consciousness with Consciousness. This fuller awakening is the State of Wisdom, of perfect Bliss. This Great Grand State is the theme of this chapter entitled "The Way to the Imperishable Brahman".

Jivanmukta



Wandering In Himalayas

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Gomukhi 2 contd ....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

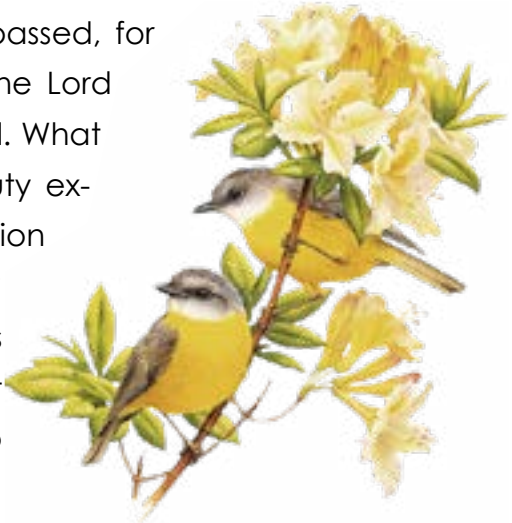
Jivanmukta

Gomukhi, is a famous centre of pilgrimage, is the mouth orifice of the mighty Gangotri glacier. It is from this opening that the Ganga, mother of the three worlds, emerges. She is not visible anywhere above this cave of snow. She is believed to flow imperceptibly under the extensive snowcap. Small frills formed by the melting snows find their way into the Gangotri glacier, join into one stream, and emerge at Gomukhi.

Not only the local population, but also foreign explorers, have come to the conclusion that the Gangotri glacier is the apparent source of the Ganga. The ancients had held a different view. They proceeded beyond Gomukhi in their efforts to trace the origin of the Ganga. To them the Ganga was Vishnupadi; that is, she had her source at the holy feet of Lord Vishnu. From the world of the Gods she flowed into the matted hair of Lord Shiva and then plunged to the Earth below. The Puranic story of Bhageeratha's penance and the introduction of the Ganga into the world is well known. In our own time we do not find any obvious connection between the Ganga and Kailas or Manasarowar. But the Puranic account makes us doubt whether there could not have been some connection at some time.

Even materialistic moderns who regard the Puranas as purely mythical can have no objection to worshipping Mother Ganga as the Supreme Goddess.

The symbolic worship of God in things grand and noble is well known in Vedic literature. Every Hindu knows that Lord Vishnu is worshipped in the Saligrama. The greatness of the Ganga is unparalleled. The beauty and importance of the place of her origin is equally unsurpassed, for the beauty of the Lord shines here in full. What is Nature's beauty except a reflection of God's own? Even an atheist's mind cannot fail to enter into



thoughts of God in such a wonderful place. What is wrong in worshipping mother Ganga, who issues out of this sacred spot and fertilizes the plains of India?

Whether she comes from the feet of Vishnu or whether she issues out of the Gangotri glacier, the Ganga is, for the believers in the Holy Goddess, the Mother of the world. It is with these ideas at the back of my mind that I wrote the following in Sree Ganga Stotra:

It matters little, Oh Mother Ganga, whether you originate at Vishnu's big toe or at Sree Gomukha; whatever that be, the fact remains Ganga is Ganga. Oh Mother, thou art the Supreme Mistress of all the world.

STORY

Section

Goddess Lakshmi, Lord Shani & Sage Narada

Goddess Lakshmi and Lord Shani (saturn) met each other at an event. While they were talking to each other.

Lord Shani said – "I am greater than you, as I uphold dharma in the world. I stand for righteousness".

Goddess Lakshmi replied – "I am greater than you as I bring fortune, wealth and prosperity to the world".

Goddess Lakshmi.....

Lord Shani – "That is the problem, people get into maya (illusion) because of wealth and prosperity. They are pushed to further darkness because of you."

Goddess Lakshmi – "You create fear in people and make them feel hopeless about life in general".

Lord Shani – "You do not stay with one person for a long time, you do not have the power of discrimination as sometimes you can also stay with an evil minded person."

Goddess Lakshmi – "Whatever it is people invite me and offer prayers to get my blessings, but

everyone is afraid of you and they pray for you to leave them."

Lord Shani – "When you go into the wrong hands, it becomes my responsibility to correct them. You create maya in people's life while my duty is to expel the maya and make them face the truth/reality."

Goddess Lakshmi – "Let's ask Lord Brahma". Lord Shani agreed and they went to Lord Brahma and asked him to decide who is greater among them. Lord Brahma thought about the consequence of picking an answer and diplomatically pointed them towards Lord Vishnu. When they went to Lord Vishnu with the same question he pointed them towards the wise Sage Narada. Finally they asked Sage Narada to decide.

Goddess Lakshmi.....

After dodging them for a while, Sage Narada answered thus.

"Both of you are great! Equally great! Goddess Lakshmi, you are great when you walk towards someone, and you are not so great when you walk away from someone. Lord Shani, you are great when you walk away from someone and not so great when you walk towards someone. So in my honest opinion both of you are great. You both are there to help man reach his final goal of salvation. Either with the contentment of having enough of the material gains

a person turns towards self exploration or after realizing the emptiness in the material wealth a person starts to question the true purpose of life and in some cases out of utter helplessness people turn towards God and Spirituality."

Goddess Lakshmi and Lord Shani were happy with the answer and walked away happily! With this Sage Narada also heaved a sigh of relief.

With such stories one may wonder that Devatas being Celestial beings how can they also stoop down to the level of human weaknesses as comparison to one another. In such cases one must understand

that Devatas are not enlightened beings as far as the knowledge of Brahman is concerned. They are divine beings who are very powerful having specialized powers. With these powers they are humble sewaks of Ishvara and use their powers to run the cosmic eco system in an harmonious manner. But although Devatas are divine and blessed beings yet they may have their limitations. Sometimes their limitations reflect in their conduct and sometimes with their play they set an example depicting dharma or adharma for human beings to follow.

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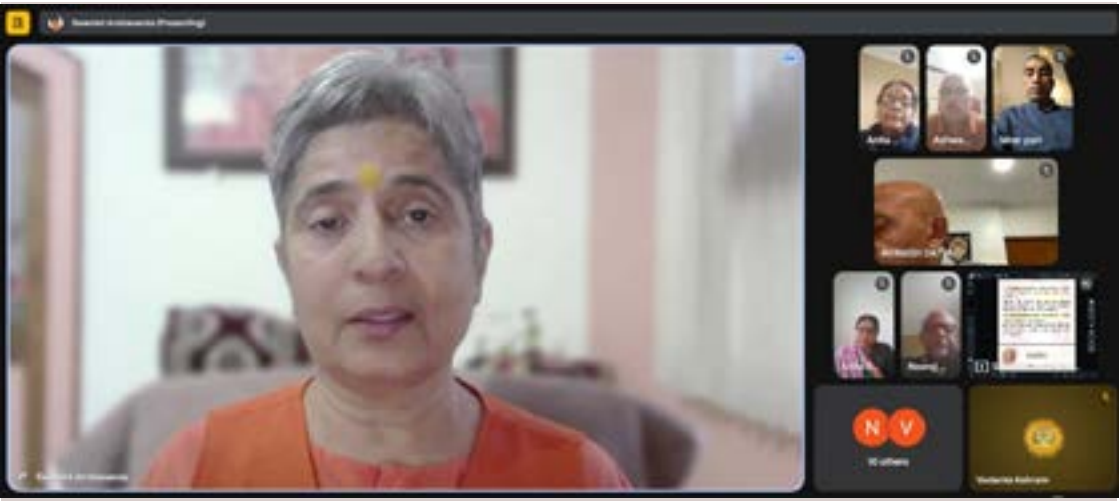

Poojya Swamini Amitananda

Subject: Tattva-Bodha

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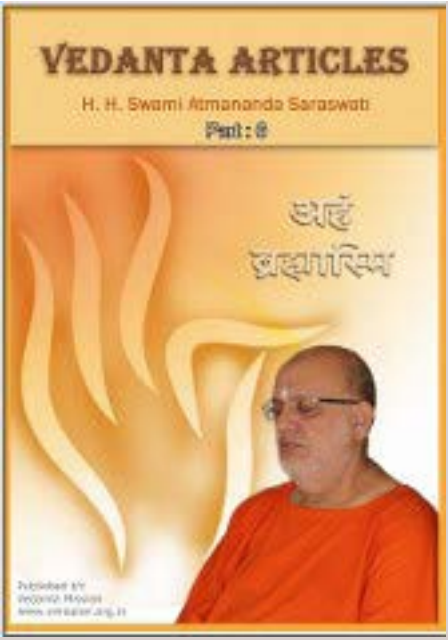
Poojya Swamini Samatananda

Subject: Gita Chapter-7

Ashram News



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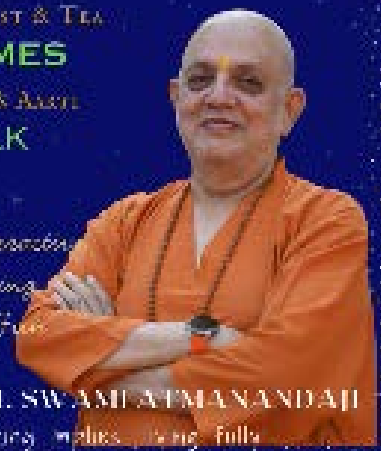

H. H. SWAMI ATMANANDAJI

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